

ALBERTI OTTONIS FABRI
Medici Regii Exer. Suec.
PARADOXON
De Morbo Gallico

LIBR. II.

OR,
A PARADOX,
Concerning the
Shameful Disease.

For a warning to all against de-
ceitful Cures.

Translated out of The High-Dutch,
by Johan Kauffman.

The every one may read,
Nor, that he to health may tread,
But acknowledge the reason,
Why we mankind
Every where find
Our selves by lust serv'd on.

London, Printed and to be had at
the Coffee-house of Adlibill, over
against St. Dunstons Church, 1662.

The Preface.

WHEREAS in curing of the French-Pox men have for a long time been basely abused by Ignorants, Barber-Surgions and Mountebanks, so that many Patients of high and low degree have commonly run the hazard of their lives; therefore upon serious consideration I undertook to write something concerning it, and (if possible) to prevent that abuse. Hereunto this hath chiefly moved me, That I lately cured several such Patients without help of any of those usual means, and without blood-letting, purging, fluxing, bathing, sweating, yea without Quick-silver and its properties, without Guaiacum and Sassafras, or such like; neither

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whether were they confined to their Chambers, nor their affairs abroad interrupted.

And that I might assure them of this kind of curing, never heard before, namely, That it should not be hurtful to them, I my self have eaten and drunke that which I administred unto them. For that which shall conduce to the health of others, how can it be hurtful to the Physician? Else it might justly be said to be meer deceit. A Physician who is sure of his skill, will not refuse to use the Medicament himself, which he intends that others should take of him. But he that doth not so, nor will not, it is just we should not have to do with him. But this is it we testifie, and would have taken notice of, that the Physician whom God hath made, may be known thereby. He that takes heed to it, goeth safe, and needs not fear, to hear that, wherewith a Doctor was upbraided, who ministred a Purge to his Patient, which wrought so violently, that after a hundred and fifty stools, he purg'd his soul also out of his body.

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dy. If such Laws were made in the Em-
 pre, That the Doctor should first drink of
 his Potions, surely Doctors would not be so
 numerous, as now a dayes they are. I am
 persuaded the Roman Empire would year-
 ly save an Army of men for the field, which
 otherwaies are marching to the Church-
 yard. I often think, what urgent cause the
 Romans of old had, that they in that time
 banish'd the Doctors out of the City. I know
 not what to say to it. I may say as one did,
 that old Cato had counselled them so to do,
 thereby the more to weaken the power of the
 Enemies of the Romans. For when they
 banished the Doctors out of their City and
 Country, then were they necessitated to go
 to the Enemy. And how could they be more,
 effectually revenged upon their Enemies?
 than to send such Butchers amongst them.
 For some say, That an Army of ten thou-
 sand men in the Field, cannot do so much
 against the Enemy, as a thousand Doctors
 can do amongst the Enemies, or in the En-
 mies Countries; according to the old saying,
 A new Doctor, a new Church-yard.

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I past once by a place where a Mountebank had set up his Tent, namely, in Broad-Street, hard by the Cathedral Church, and I heard his Partner say, The Doctor is hard by, he will be here presently. How now! (thought I) is it come to this, that the Mountebanks also become Doctors! then surely the Revolution of the Romans is not far off.

The reason why this Disease is commonly called the French Disease, or French-Pox, is not, because the Italians, Spaniards, or Germans, Dutch and other Nations, whatever they may be called, are freed from it: Ob no! neither is it the reason, as if it came originally from the French: No such matter at all; for it hath been elsewhere in the world, namely, in the Indies and China, before ever it came among the French Nation. But the Name of it arose thus: When Charles the Eighth, King of France, in the year 1493. waged war with King Alphonsus in Italy about Naples, this Disease broke out first in the Camp of the French.

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French, and they say, That it came amongst them by some Spaniards, who brought it first from the Indies, where (they say) it rages Epidemically. But the Italians have given it that Name, calling it the French Disease, or French-Pox, because it broke out first among the French, and thence it first was known in Europe. But the French call it after the name of the Countrey, le Mal de Naples. And therefore it is no jeer to that Nation, to call it the French Disease, or French-Pox. However to prevent mis-understanding, and to speak to those which know no better, I have called it, The shameful Disease of the Privities; as from the notation of the place of the conception of this contagious Disease, which are the privy parts.



A
PARADOX
Concerning the
Shameful Disease, &c.

The First B O O K.

CHAP. I.
Of the Original of the Shameful Disease.

1. **W**Hen the Lord God had created Man and his Wife, he set them in Paradise, and commanded them, that

that they upon pain of death should not eat of the fruit of the Tree in the midst of the Garden; yea, they should not touch it, lest they dye. But both were naked, Man and his Wife, and were not ashamed.

2. Therefore we see even to this day, that little children are not ashamed, though they go naked. But as soon as they feel in themselves an inclination to the forbidden fruit, then they begin also to be ashamed, and wil go naked no longer, but cover themselves with fig-leaves.

3. What shall we then say to it? Shall we say, that the children are ashamed because they are naked? Not so, but therefore, because the unchaste Lust doth stir in them. Thereupon we indeed see in our children, that they by their actions declare the Scripture unto us, viz, that Adam gave not a right answer unto the Lord God, when he said, *I was afraid, for I was naked*. For he had no cause to be afraid.

afraid or ashamed because he was naked, more then little children; but this is the reason, (as hath been said) the unchaste Lust was stirring in him for to have eat of the fruit aforesaid:

4. But now seeing that the unchaste Lust is the cause of his shame and fear; why then doth the Scripture say, *they knew that they were naked*? Then say we to it, Do the little children not know that they are naked? Yes indeed, they know it, but they perceive it not. Therefore Adam also knew that he was naked, but he perceived it not.

5. Why so? because his help was far off from him? () no; for it stands written, *I will make him a help meet for him*; (or as it is in the Hebrew) *an help as before him*.

6. Therefore his Wife was before him naked, and without a covering, like as he also was; and yet he did not perceive, nor she neither, that they were naked; for they knew no
more

was more of shame and fear, than the
 out little children, which we daily see
 rd) sitting in the streets naked, without
 im shame and fear.

7. But when it came to pass, that
 aft they listened more to the Serpent
 nd than to the Lord God, and their
 ure eyes were fixed on the pleasant tree,
 red) and its fair fruits, (and this was not
 nil- all, but) instantly they stretcht forth
 ed) their hands and toucht them,
 hey (ah wo! now (Lust was let
 al- loose) they took of it, and did eat;
 he (herewith it was done) then both
 wa their eyes were opened, and with
 nds grief they perceived that they were
 e for naked, and twisted, or sewed fig-
 help leaves together, and made themselves
 aprons.

8. Now they perceived that they
 fore were naked; what else is that to say,
 ing then what we see daily in our chil-
 e did dren, when they grow marriageable
 that and begin to be ashamed?

9. Hence it is apparent, that marriage-bleſſeſſe brings forth ſhame, but ſhame cauſeth fear.

10. And therefore their nakedneſſe was not the cauſe of their ſhame and fear, but the unchaſt Luſt, which after the eating of the pleaſant fruit, was ſtirred up in them: For Wine maketh drunk; *Nape* pouſoneth; *Cicuta* maketh mad, and the fruit of the pleaſant tree cauſeth wantonneſſe. Now this Wantonneſſe or Laſciviousneſſe, being covered with the word *Nakedneſſe*, is the Spirits modeſty.

11. But that the fruit of this Tree hath wrought in them the Deſe of unchaſt Luſt, and hath made them drunk with Laſciviousneſſe, and infected them throughout, the Lord God teſtifieth of this when he ſaith, *Who hath told thee, that thou art naked? Haſt thou eaten of the Tree whereof I commanded thee, that thou ſhouldeſt not eat?*

12. If a Flagon full of Sweet Wine ſtood on my Table, and I ſhould ſay

my servant; take heed that thou
 drink not out of the Flagon, that
 standeth on the Table; for if thou
 drinkest out of it, it will be ill with
 thee. But he covering after it, should
 drink a good draught out of it, infor-
 much that he reeled. And when I
 came home again, should call, Boy,
 where art thou? And the Boy should
 come crawling along on his hands
 and feet, and could scarcely speak.
 And I should say to him, *What ailest
 thou?* And he should answer me, and
 say, *Oh Master, I, I, I ca-ca-can not
 stand:* And I should say to him, *Why
 canst thou not stand?* Then naughty Boy,
 hast thou drunk out of the Flagon, which I
 bid thee, that thou shouldst not drink out
 of? But what would we say of it? We
 infer this, that the sweet Wine in the
 Flagon, which made him drunk, caus-
 ed him to reel and stagger so, that he
 crawls on his hands and feet, and
 can scarcely speak.

14. Therefore if *Adam* had not eaten of the Tree, he had not been made partaker of the Tree's property in the unchast Lust. And if he had not been partaker of the unchast Lust, then he would not have perceived his nakedness, but would have continued alwayes as the unmarried children, without lasciviousness, and consequently without shame and fear: For to go naked, is no sin, because *Adam* and his Wife was by God himself not onely created naked, but we all after him come naked into this Wold, even unto this day. Therefore to be naked, and to go naked, is no sin nor abomination in the eyes of God, and it was needles for that cause, to be covered with Fig-leaves. But the abomination in the eyes of God is unchastiey, where by the body created of God naked and pure, is defiled. Here it is, and this is it which we saie would cover for we are ashamed, and are afraid

and

not and this is the reason why we do it in-
 ce- private, in dark corners, avoiding
 er- the light, and do it by night, whe-
 had- ther it be done honestly or dishonest-
 chast- ly, all will not keep off the shame.

cei- 15. Come on now ye *Atheists*, who-
 ave- say, that Lust is no more sin, than
 ri- eating or drinking, or evacuating
 out- and voiding the excrement, because
 out- the one is natural as well as the other.
 d, is Answer me, and ye shall be heard;
 Vife open your mouth, that we may per-
 rea- ceive, and answer for your selves;
 me- then will we tell you, whether you be
 this- in the right: Why are ye ashamed to
 d to go naked now, more than when ye
 ion- were little, and of tender years? why
 ed- do not you go uncovered in your
 with- privities before all people, as the lit-
 in- tle children do? Why are ye asha-
 ere- med to do your need openly before
 ked- all people, as well as ye eat & drink,
 and- and let others look on, and are not
 ver- shie of it? But ye creep into bawdy
 aid- corners, as *Zimri* and *Cestri*, and hide
 and- your

your selves from the faces of men, as *Adam* and *Eve* from the face of the Lord, among the Trees in the Garden? Answer for your selves, and defend your cause; let us hear: But there is none that can speak for you; neither can a rational man hear a word come from you. If I look into your bosom, there is meer lasciviousness; and if I search among you for a pure heart, there is none. But if there be one with a pure heart, he will not side with you. And it is in vain to ask you questions, because ye cannot answer me. Lo ye are full of heat unto lasciviousness, and listen after things which provoke unto it, and you are tickled with it.

16. Is it not so, that your own soul within you, whose immortality is among you generally denied, blameth you before all, and checketh you unto blushing and shame? Because she in you, as well as in us, is alwayes remembering her pure and chaste

chast immortal flesh, which she had before the eating of the fair fruit of the pleasant Tree. And this shame ye can never shake off, though you call on all your *Atheistical* and ungodly Whimfies to help you, yet you can be as little without shame, as ye can abstain from carnal Lust. Take notice, and be instructed ye simple ones.

17. Now whereas the Disease of unchast Lust is come into the world, that is, into man-kind, or humane-generations, through the eating of the fruit of the forbidden Tree, it is clear and manifest, that man is created of God pure and chast, without feeling of any carnal lust-desire in himself and in his flesh; and verily we must be of a pure heart, if so be that (as it is written) we intend to see the face of God: And as the Scripture testifieth in another place, where it is said, *Except ye be converted, and become as, and like to little children,*

ye shall not enter into the Kingdom of heaven?

18. And whereas now from the first man to us, through so many innumerable generations, this unchaste Lust-disease is continually propagated, the same at the present hath in such a manner penetrated, tingured and thoroughly leavened our flesh and blood, that even, as they say, the Philosophers stone transmutes Mercury into Gold, so that it doth not differ in the least from other Gold, so now also our quondam chaste and immortal flesh and blood, through the tincture of this unchaste Lust is changed and altered into an unchaste and now-mortal flesh and blood, which now differs not at all from the common mortal, created flesh and blood of the beasts, as Cows, Oxen and the like, in all its motions and being, especially in the working of the unchaste Lust-disease, and its efficacy.

19. And this is the root from whence ariseth that Disease, which we speak of.

CHAP. II.

From whence the shameful Disease hath its off-spring.

NOW as we have heard the unchast Lust and Wanton-ness is so deep sunk into mans nature; and is firmly united with flesh and blood, as much as ever any Gold mixture can be united with Mercury: and this makes out of a corruptible volatile Mercury, a fix'd Gold, permanent in the fire; even so the Unchast Lust hath made an impure and corruptible body out of that, which was pure and incorruptible; so we intend from hence to search, how our Lust out of it is engendered the *shameful Disease*; and yet so to speak of it, that he,

he, who is addicted to unchaste Life and Conversation, may not so easily apprehend or understand us, lest (as it is written) *put forth his hand, and also take of the Tree of Life, and live for ever*; namely, in his impure fleshly-lust and concupiscence, which were an abomination above all abominations, and without compare before the face of the Lord, whom no unclean person shall see.

2. When a young man is inflamed in the heat of his flesh, and forbears and will not yeild to the instinct or provocation of his flesh, it is a precious and acceptable Sacrifice before God: *For they are those (as it is written) which are not defiled with women for they are Virgins, and follow after the Lamb whithersoever he goeth.*

3. But I saw a wild Buck leaping from one Hill to another, till he at last fell into a deep pit full of mire and stink, from thence he could not escape without boiles, nastiness and

wound

ounds. Now when he looked about
 him for a good path, he was stung, be-
 fore he was aware of it, by a very ve-
 nymous Adder. This poyson disper-
 ed it self all over the body, and pe-
 etrated to the bones and marrow.
 In Summer if a puddle stand long in
 place, it grows stinking, and he that
 drinketh of it, will find himself ill
 for it. And what availeth it, when
 vessels, Dishes and the like, are kept
 pure and clean outwardly, and with-
 in are full of nastiness and dead mens
 bones? It is good fishing in muddy
 waters, but the fish savour of the
 mud. And when Wine is mingled
 with water, can it again be separa-
 ed?

4. All other Diseases have one on-
 ly Principle, viz. the Curse, which
 went forth over the Earth, whose
 fruit and growth we must partake of,
 if we will live; and thus we drink in
 the Curse like water, against which
 we are bid to pray, viz. Bless these thy
 gifts

gists O heavenly Father; for the blessing
 keeps off the curse, but the *shameful*
Disease arises from the fountain of
 the Unchast-lust wherewith *Adam*
 was already overcome, and we partake
 take of in him even before the curse
 was accursed.

5. So we see now, that the Curse
 is one thing, and the Unchast-lust
 another. The Curse is fallen on the
 Earth (but not on man) contrary to his
 Nature; but the Unchast-lust is fallen
 in Man, and hath united its self
 to Nature: So every Disease also
 generated of the Curse, is easier and
 sooner cured, than that which
 springs up from the Unchast-lust
 because the other hath its Principle
 from the Curse *against Nature*; but
 this springs forth out of man himself
 from the principle of Concupiscence
with Nature.

6. Other Sins, which man com-
 mits, are without the body, as name-
 ly, Idolatry, Unrighteousness, Swear-
 ing,

fling, Blaspheming, Disobedience,
 further, Man-slaughter, Thieving,
 false-witness, and the like, as it is
 written, *All sins, which man commits, are*
without the body; such are not heredi-
 tary to Children, viz. If the Father
 hath been an Idolater, unrighteous,
 covetous, a Drunkard, and the like,
 it follows not that the Son must
 needs tread in his Fathers steps. But
 this, viz. Lust, is inherited ever since
 the beginning of the transgression of
 Adam, by all his posterity, from
 children to childrens children,
 incessantly, unavoidably, nei-
 ther grief nor penitence can help
 against, nor deliver from it. Every
 child born of man, must follow his
 fathers footsteps, and bear the Lust-
 disease about him as long as he li-
 veth. Therefore take heed of that
 Disease which is engendered thence,
 and consider of it.

7. For the Curse is of God incor-
 porated into the Earth, yet not es-
 sentially

entially, as if its Being were changed into somewhat else, but its operation was only this, as is written, *That the Earth should henceforth afford her strength and virtue no more, but bear thorns and thistles.*

8. But now against this Curse the Blessing was opposed, whereby the thistles and thorns, which prick and torment us, may be rooted out again. And thus the blessing abundantly over-ballanceth the Curse, so that the thistles and thorns, and the Disease which the Curse ingendereth in us through the fruits of the Earth, cannot rightly possess the point and center of life.

9. But the Unchast-lust was of man, incorporated into man, and that essentially, inasmuch, that thereby the immortal being of man was changed into a mortal, stinking flesh and blood, of the which afterward the Son of God our Saviour Iesus testified, that it availeth nothing

thing unto eternal life, as that which cannot inherit the Kingdom of heaven.

10. To this end and purpose the Regeneration was given to this flesh and blood spoiled by concupiscence, and unfit for the Kingdom of God, through which new birth man is changed and fitted for the Kingdom of God, to see God. And therefore the Regeneration of the corrupted unchast flesh and blood, which is received through faith, is the onely means to be saved.

11. Seeing then that the Curse and the Concupiscence or Unchast-Lust are thus far distinguished, that the one doth not possess man himself, but onely the earth, but so that it doth not change it, neither doth it reign over the Center of mans life with its thistles and thorns; but the other doth not possess the earth, but man himself, and that not onely rightfully, but also hath changed
 B him,

him, infomuch, that he with all his Soul, and with all his strength in the Lust-act is plunged deep into the Lust-disease, and falls head-long into it: What shall wee infer from hence? this we will say, that the Disease which existeth from thence, namely the shameful Disease, possesseth not only the point and center of life rightfully, but it dallies with the life it self in the principle of Concupiscence, and stands in such an union that it seemeth impossible, to separate the same from it again, unlesse it be by an Analogisme of Regeneration: of this the Proverb is; *Non curio medico contingit adire Corinthum.*

12. And therefore because the shameful disease stands in union with the life in its off-Spring, namely of the fleshly pleasant Concupiscence, such a disease doth not presently cast the patient on the bed of sickness as other diseases do, which arise from the Curse, and for that cause cannot attain

attain unto a constant union with
the life; but he may go and stand,
eat and drink, and converse with o-
ther folk; in the mean while, such a
disease dallies with the life, and sur-
prizeth the same by virtue of the
union of its off-spring with the lust-
ful greedy flesh, and corrodeeth and
gnaweth it, til at last it sinketh along
into such putrefaction, that from
henceforth no body can abide by,
or be about him, by reason of the
putrid, abominable and odious
stink, upon which commonly death
ensueth.

CHAP. III.

*Of the Sophistical Cure of the Shame-
ful Disease.*

BEhold, such evil hath brought
upon Mankind, not onely the

curse of God upon the earth, but also the pleasant fruit of the Tree in the midst of the Garden, the which then had a property, to beget or to stir up in him, that did eat of it, a concupiscence permanent and successive by generation, afterwards become brutish unto all posterity in those, which are born of the blood and of the will of man, according to Scripture; from which concupiscence this Disease and Sicknes that we speak of, hath its descent and original.

2. And now as there is greater difficulty, to separate the carnal Concupiscence or Lustful-disease from the blood, flesh and will of man, than the curse from the Earth; so much harder is also the Cure of the *Shameful Disease*, than other Diseases which come from the Curse.

3. So that the cure and healing of this Disease is the chiefest and hardest of all others; therefore I marvel

the

that those which profess themselves to be Physicians, commit such to Barbers and Surgeons, whose limits, according to the by-word, should be, *Ne Sutor ultra Crepidam*, The Shoemaker should not go beyond his Last.

4. But I think, they therefore do it, because either they cannot endure the noisom stink of those which are gone too far in it, or they are afraid that they may be infected thereby; or else they think, they are too good to take in hand such base and odious Diseases. But that they should not know, how to cure it, I neither dispute now, nor accuse any; their own Writings testify concerning it.

5. For, they say, if *Guaiacum* and *Sassafras* will not help, then *Mercury* must be applied; and yet there is none of them that can with reason, or according to the Principle of Physick, affirm or maintain the Cure by

Mercury; but here they, with Barber-Surgeons, dance after the same Pipe as Empyricks, & can find no ground or bottom, how carefully soever they sound both here and there with their Plummer.

6. Neither do they deny, that this way of curing the *Shameful Disease* by *Mercury*, came originally from Barber-Surgeons, which is as much as to say, that it is attempted or tried empyrick-like, without ground and reason of the Art of Physick; and yet afterward practised by the literate Physicians; are not they then all Empyricks?

7. But that they might not be taken for such, they have carefully endeavoured to number *Mercury* amongst the four Qualities, to the end that they from thence might further proceed & go on with it rationally, according to the method of Physick, and so shake off the Name of Empyricks.

8. Now

8. Now whereas hitherto they could not agree about it, whether its temperament be cold or hot, yet they remain the same, and *empyrick-like*, undertake to cure with *Mercury*.

9. For that cause many renowned Physicians have obtained or left off such curing by *Mercury*, and write of the many and great evils which from thence befall the life of man.

10. *Hartenius* writes, he found by experience, that in his time those which made use of such a cure, not one of a hundred escaped, they always, first or last, had relapses.

11. *Aquiliannus* saith, that the *Mercurial* Cure is indeed a sophistical or false Cure, and as many as he knew, they alwayes relapsed.

12. *Torellus* calls it a very dangerous Cure, full of deadly dangers; and for that reason men should shun it as cautiously as the Plague.

13. *Montanus* writes, that perchance *Mercury* may keep back this Disease

for a time, yet never takes it away radically, but it comes on again impetuously, like a stopped stream, and then that Patient is in a condition ten times worse than he was before.

14. *Minadous* saith, that he never saw one, who was fundamentally cured by *Mercury*, but they alwayes grew worse afterward, and endured far worse symptomes, than ever before. often wishing, that they had never made use of it.

15. *Fracastorius*, *F. rnelius*, *Faventinus*, *Fallopins*, *Tomitanus* and *Sylvaticus* say, that the Cure by *Mercury* is very dangerous, a deceitful Cure, yea, an accursed Cure. *Helmont* also speaks in plain terms, that it is a base Cure, when he writes of *Mercury*, as long as it can be revived, by any preparation whatsoever, it is not a remedy to be used by an honest man.

15. What then? What shall we say of thole which use *Mercury*? Shall we say, they are base fellows? Far be it.

Let

Let it rather be so, that they are honest men, which (as it is written) do not know what they do. But if so be that they know not what they do, and yet it is their wil and purpose to make whole, then they do it from a good intention, and may not be blamed, because the Law saith, *The will and the purpose makes a distinction in Criminal things.*

17. Though their good wil and intention keeps up the r honesty, but what is the Patient the better for it? *Mercurius Vita* and *Præcipitas* indeed doth purge him, but not without danger; it causeth vomits, but Nature suffers wrong by it; the vital spirits are exhausted, strength decayeth; the Patient looks like death; the mouth breaks out ugly, within it swelleth; his swallow is stopped; a Gangreen draws nigh, and Death stands at the dore.

18. But they say, We are become wiser now, we make an unguent out

of it, therewith we annoint the Patient here and there, we put him in a warm Chamber, wrap him up in a sheet, and lay him in a good bed; this we do once or twice every day, till salivation ensueth, and he begin to vomit. But know ye nothing? Have ye not found by experience, that the Apoplexie, Lamenels and Palsie usually ensue upon it? The mouth groweth sore and raw, the tongue is enflamed, teeth loose, and not onely much stinking poisonous stuff is cast up at the mouth, but blood is also voided with the excrements. All which signifieth, that ye have done great violence to Nature, and I wonder, how any Patient can endure it.

19. And although this Unguent, be turned into a Plaister, that it should not fall so tedious to the Patient, and that he may go abroad, and follow his business, yet all comes to one.

20. The Suffumigation is the last Plague, wherewith they seal up this Cure.

Cure, if they cannot help by other means: They make a close Chamber very hot, like to a Hot-House, wherein they set up a small Tent, on which stands written, *Carnificina seu Tortura*, the Hang-man's room for tormenting: In the midst of it there stands a stool or chair, and a close Coal-pan full of glowing Coals next to it: Then there is prepared for the Patient some comfortable food, as a couple of new-laid Eggs and a Caudle, and a draught of good Wine mixt with Conserve of Roses, and other Aromaticall Confections. Here the Patient must first drink and be refreshed, before he is brought to the Slaughter-house or place of Executions, then he comes along stark naked without a shirt, and sits on the stool which is closed round about, and behind the Tent stands the Barbers-man, who flings of the prepared *Mercury* one piece after another on the glowing Coals.

21. O ye Barber Surgeons and the like, ask (I pray) the Gold Smiths, let them tell you, and the Mysters will inform you, and the Chymists know by experience, that the fume of Mercury is a deadly poyson.

22. *Fernelius* saith, that he knew a Goldsmith, who meerly by the fume of Mercury, fell deaf and dumb, and into a Lethargie,

23. *Forestus* writes, that it befell a Goldsmiths Journey-man, who being about the gilding of a Silver Cup, the fume of Mercury so wrought upon him, that a shaking and trembling held him continually, and the hairs of his head were shed, and he look'd as pale as death,

24. *Oetius* relates, that a young Gentleman being troubled with Crab-Lice on his privy parts, and to rid
them;

them away, he annointed the place with a Mercurial Salve, whereby he was so much spoiled, that he became quite unable unto procreation.

25. How much more is such a thing to be feared, if a Patient be for a whole hour, twice in a day, yea for a whole Week fumed therewith, that he often falls into a swoounding Fit, and so must be pull'd out and refresh'd; but if he dieth, then they say, that he died of the *French* disease, and no man enquireth further; but if it succeeds well, then he foameth and casts up every day a matter of ten pounds of stinking, poisonous stuff, till he spews up at last his soul also. For how is it possible that a man, who scarce weigheth a hundred and fifty pound weight, could hold out so for ten dayes together, and live. None considers it from whence such filthy spittle comes, whether it come not through the Mercurial quality, and its poisonous ferment in its corro-

five,

five, which in the thence conceived fermentation of mans blood, break out in such a stinking Flux of corrupt matter, runs on, and ceaseth not as long as there is a drop of blood in that man's body. Oh misery and great ignorance, yea rashness!

26. But after all this, they have invented a costly Mercurial Water, which at last shall do the Work, yea do the Work so, that nothing shall remain. They take sublimed Mercury, and let it boile in a great quantity of Fountain Water, so that its astringent and acrimonious poisonous taste be scarce perceived. But I assure and warn every body, that whoever drinks of this Water, it wil be a Water of death unto him; which will not cease to stir up strange symptomes one after another, such as he never felt before, piercing thorough bones and marrow, and will not suffer him to rest neither day nor night, till he yeilds up his soul.

27. Thus is it found daily by experience, that many which fall into the hands of Barber-surgeons, fare ill, fall to ruine, and die; or are not restored to health, to the great prejudice and shortning of their lives, to the weakning unto death of the remaining strength of their vitals, by their indiscreedly, groundlesly, usurped Mercurials, Purgings and Salivations, Bathing, Sweating, letting of Blood, and the like; all which is done out of a rash dumb blindness. And because they are not curbed in it, they go on, grow proud, and are conceited they have great knowledge of things, insomuch that now-a-days there is not a Barber-surgeons Apprentice, who (as they boast) should not know to cure the French Disease.

28. But tell me, good people, what is Mercury or Quick-silver? What is *Mercurius Principatus*, or *dulcis*? What are the Flowers of Mercury, *Aurum Vna*, *Aquila*, and whatsoever they may

may call it? Do ye know it? Who told it you? Where have ye read it? Come hither and instruct us, that we also may know it: Teach us, we will not be ashamed to learn; we will attentively hearken to, and observe what ye say. But lo, ye stand and gape for understanding, as a blind man for the day-light. For you see, and experimentally find, that your Mercury is an unchangeable water, though ye put all kind of Marks upon him; and your Mercurial water, together with your *Præcipitate*, and *Mercurius dulcis*; what is it else, but a concealed poisonous Corrosive? For why is the *Sublimata* and *Arsenic* a poison, unless it be by reason of the Corrosive, which has so corroded it, and turned it to a white Masse? Separate the Corrosive from *Arsenic*, then shall you see that the remainder is a Metal, and from the *Sublimata*, then hast thou a running *Quick-silver*, one pound of which you may safely drink without hurt or good, but

not when it was yet united with its Corrosive, and was called *Mercurius Sublimatus*, some grains whereof are enough, to bereave thee of thy life.

29. Hence we see, that Mercury without the Corrosive doth not work; for as it is poured in to the throat, so it runs out again below. Thus it happened to an *Apothecarie's* Journey man, who coming home at night quite tipsy, went into the shop to take (as he used) a dram or two of *Aqua Viva*, before his going to bed; and so in the dark groping after the bottle, his fellow-servant had removed the bottle, and set in the place of it a bottle of *Quick-silver*; out of it he took his draught, and went to bed; when he awakened in the morning, he found in the bed that, which he drank last over night, gathered it together, and put it again into the bottle for another draught.

30. But if they will have the *Quick-silver* to work, either for one way or other,

other, then it must be dissolved in *Aqua fortis*, or the like Corrosive, and be reduced into subtile Powder, whereby the subtilest and sharpest part of the Corrosive in the evaporating, joins it self to the *Mercury*, and represents it to the eyes under the mask of a red or white Masse, either with, or without taste.

31. But as soon as the Corrosive which holds it thus bound, gets away again, then is it (as before) a running *Quick-silver*: Therefore we have already told you, that *Mercury* is an unchangeable water, but its Corrosive is to mans body and health a dangerous poison, whether it shew its effect shortly, or long after, which sometimes causeth a trembling and shaking of the members as long as the party liveth, as ye have heard already.

22. Seeing then that the Corrosive in sublimed *Mercury* is by all held for a deadly poison, why then art thou Barber-surgeon, so bold to poison

my Patient with *Mercurius Dulcis*?
 Knowest thou not, yea thou shouldst
 know it; and feelt thou not, that the
 falsely up-cried *Mercurius dulcis*, is no
 other than sublimed Mercury, which
 Sublimate thou and all others acknow-
 ledge to be poison? Or doest thou
 think that it is enough that ye put
 crude Mercury to the Sublimate?
 though the poisonous Acrimony of
 the Corrosive in the Sublimate, pene-
 rates into the crude Mercury, and so
 the whole Masse becomes insipid, but
 is not sweet, as thou callest it, is there-
 fore the poisonous Corrosive taken
 from it? Indeed it is disguised and co-
 vered with a Mask, wherewith thou
 deceivest thy Patient, and bereavest
 him of his life, according to thine own
 confession; for the reason that *Mercurius
 dulcis*, whether it be sharpish or
 sweet, that is, without taste, turns not
 again unto *Quick-silver*, is, because the
 Corrosive of the Sublimate binds him.

33. Go therefore, and learn not to dissolve, but to coagulate Mercury into a brittle Masse, so that it may be ground and beaten, and not be able to turn again into *Quick-silver*, though the Corrosive be nearly and cleanly separated from it; and then boast that thou havest a *Mercurius Precipitatus* and *dulcis*, wherewith thou canst cure the *French-Pox*. But surely this will be hid from thine eyes; and Mercury will be to thee an unchangeable Water.

34. In the mean while take notice of ye Patients, and be not deceived, if it concerns you; for they do not care whether you live or dye. And seeing it is a Disease, of which you are ashamed, and would hide; therefore they are the more bold, to torment you with their Corrosive *Mercury*, whether you live or die.

35. And that ye may rightly understand me, I will speak in plain terms. We call Corrosive a Water like an *A*

quasfort

quafort, or the like, which eats all in pieces, and turns it to a slime, be it Steel, Cloath, Iron, Linnen, Quicksilver, Pearls, Corals, Stones, or any thing else. The Vulgar sort of Chymists call this, a Dissolving, and I call it a corroding, eating in pieces and turning to slime or dust. Now when the Corrosive turns to slime the said things, it's sharpest parts by degrees fasten on the atoms or particles that it corrodes, and unites or binds it self therewith firmly, that although afterward the remaining weak Corrosive Water be evaporated with a strong fire, yet that same Corrosive power or quality wil not leave the corroded Iron or Mercury, and bestows on it an acrimonious and sad bitter tast, which the ignorant seek to conceal by adding of fresh Mercury; and this shall be then your Medicament.

36. Be it therefore known unto you, that as long as out of the stomach there doth not come into your body
any

any lowre Acrimonie, or Corrosive aciditie, you are in health ; but as soon as there is a Corrosive admitted, flesh and blood abhors such a strange guest, and begins to tremble at it, and in case it cannot shake it off, nor without help cannot expel it, then this Corrosive proceeds according to the nature of its poisonous property, and causes a putrefaction and rottenness in the flesh and blood ; which from day to day, and from year to year unperceivably encreaseth so much, til there be no more help for it. But the like corrosive ariseth also out of the carnal concupiscence, or Lust-disease, from which in the privy part arises a stinking corrosive quality, which by degrees slips into the blood and flesh, where the Lust-disease keeps its residence, and becomes one with it, *propter Symbolum*, from thence is ushered in a radical putrefaction of the flesh and blood in man, which commonly is called the *French-disease*.

37. Now observe concerning the Corrosive of sublimed Mercury, how it penetrates into the crude Mercury added to it, and so disperse it self, that the former austere and bitter taste of the sublimate is altogether unperceivable on the tongue; but the hurtful Corrosive is not therefore removed, but hideth his poysonous quality in the added fresh Mercury, by way of extension. Now when ye take inwardly such insipide sublimate, in case the stomach is strong enough, then it keeps the Corrosive in awe, or vomits it up, and suffers it not to have its will. And this is the reason that sometimes one escapes out of such a dangerous Cure, and gets away, whether he be sound or no.

38. And in case he thinks that he is again in health, then let him know, that even as the Corrosive of the Sublimate is drawn into the Crude Mercury, which is added, and

is

is become insipid, and for that reason is thenceforth called *Mercurius dulcis*; so also may the Corrosive of the shameful Disease drawn into the *Mercurius dulcis*, and not to be perceived; but the gnawing poyson and corrosive of the *French-Pox* is not therefore taken away, though its poisonous putrifying quality be for a time allayed by the addition of *Mercurius dulcis*; and this appears, because the same putrifying quality again manifests it self by little and little, in all manner of new symptoms, the quality of the Mercury being dispersed and expired, then the gnawing poison of the *French Disease* gets loose again, and begins to rage as formerly; yea sometimes, when Nature is too weak, to drive out wholly the *Mercurius dulcis*, it stirs up greater and more dangerous symptoms than there were before; whereby the Patient learns to know how he was deceived by a palliating cure.

CHAP.

CHAP. LV. SUBJ. TO
Of the right way of curing the Shame-
ful Disease.

Hitherto have we proved, that the Shameful Disease hath its original not from the Curse of the earth, as other diseases, but from a lustful Corrosive, and this Corrosive from the Concupiscence of the flesh, or Lust-disease; and the fleshes concupiscence from the pleasant fruit of the Paradisical Tree, even before the curse went out over the earth; we have also made known, what kind of remedies they are, wherewith Barber-surgeons, Hot house-keepers and Mountebanks, and such like, have hitherto gone to work with palliative Cures; and there remains something to be spoken concerning the right and fundamental Cure.

2. And if therefore the immediate cause of the Shameful Disease is not indeed the concupiscence of the
C flesh,

or Lust-disease, which cannot possibly be rooted out without the Regeneration of the corrupted body in death, but the from thence arisen Corrosive, which consequently causeth such a putrefaction of the flesh, it is easie to understand, that if the lustful Corrosive be cured or taken away, then the effect also is taken away; and that then also the from thence derived putrefaction must cease, and may be removed by the nature of the Archeish powers of man, without any further help.

3. Now the abolishing of the lustful Corrosive consists in its being mortified: And this is the cure of the French disease.

4. And that such mortifying cannot be effected with Mercury and its Corrosives, we have already proved. Neither will *Guajacum*, *Sarsaparilla*, *de Guajacul*, *Sassafras*, *Smilax*, *China*, and *Saponaria*, or the like, promise us any help for it: Purging, Bathing, or

Hot-

Houses, Sweating, or letting of Blood, weaken the body no less than the *Venus* it self, according to the old Proverb: *Corpora debilitant, Balnea, & Veni.*

5. How now? Do we reject the usual means of Physick? What else is there besides Purging, Bathing, Sweating and Blood-letting, from which diseases flye, as the Devils flie from Frankinsence? But we oppose the shameful disease by mortifying of its venereal Corrosive; and we need none of the Hot-house-keepers, we regard not purging, sweating, nor keeping within Chamber, though it were in the midst of Winter; and we rest content, that we destroy and kill the Corrosive of the disease, that is, that we destroy its foundation, though the patient do not come all the Winter long into a warm Chamber.

6. When a City is besieged, whereby the means for life, viz. Victuals,

Wood, Corn and the like, are kept out, and I would help them by sending Provision through the Enemies Camp, would not all men call me a fool? Because I should thereby do more hurt, than advantage to the City, because through my relief the Enemy would be strengthened? So do all those, that will cure a patient of the shameful Disease by administering of such means, through which the lustful Corrosive, which besieges mans health, is rather strengthened.

7. But what is then to be done, namely thus, destroy, or drive away the enemy from the City, or bring such a relief and succour into it, that they themselves may beat him: that is, the Lustful Corrosive, as the enemy, must be destroyed, then the siege will cease.

8. Are there other Ceremonies needful? For I hold it to be needless to open the Gates for them, that

they might go in and out; nor to bring meat and bread to them, they themselves will fetch it, or to build again their battered houses, which themselves know better, than a stranger. For Nature, when once she is released or delivered of the siege, knoweth best, how to repair her self without any further help.

9. Now if ye ask, What is then the mortification of the Lustful Corrosive? how is it done? I will ask you one word also, answer me, then will I tell you, what it is, and how it is ordered: Are ye made Doctors of God, or of men? Answer me. But ye think with your selves, we say, We are made Doctors of God; then will he say, Why do ye not know this thing? But if we say, Men have made us Doctors for money and good words, then men will make no more use of us; for they know that it is written, *Deus creavit Medicum*, God hath made the Physician. And

C 3

they

they answer and say: What is that to thee? Well then, neither will I tell you, how this lustful poyson is mortified, nor how it is to be managed.

10. But to you that have need of it, which sigh after it, and seek for help with grief and repentance, I will tell to you, to you will I tell it, that you may have cause to rejoyce, in the second part of this book.

11. Therefore observe what I say, take notice of what I write, consider it, and search into it, then ye may be helped. For when I was young, a strange thing befel me, and my senses were ravished with it. I walked toward the East, through a thick forrest, it was duskish & dark, round about me, and I went astray. Then I espied a strong Castle on a high Mountain in the midst of the forrest, which afar off was like unto a fair Chrystal, of one piece: I thought to make hast unto it, to view it, but

could

could find no way, which might
 bring me thither: For what way so-
 ever I turn'd, every where it was full
 of bushes and thorns, there was no
 passing through. Then one took me
 by the hand, but knew him not, and
 he said to me, *Follow me, and open thine
 eye*: And so we went along with one
 another. Then I espied a round beam
 laid over a narrow, quick and deep
 stream, no leaving on either side. I
 came to it, and saw a blind man led
 with a string by a Dog, setting his
 foot on the round beam to pass o-
 ver. And when I beheld it, I thought
 what will come of him by and by. I
 saw another blind man coming from
 the other side, led by a dog, and
 they met on the midst of the beam.
 Now when the two Dogs, which led
 them, thrust against one another,
 and neither of them would give
 way, they began to snarl, and
 fought; immediately they fell off
 from the beam, and pull'd after
 C 4 them.

them the two blind men; they plunged into the water, and were carried away by the swiftness of the stream, so I lost them out of my sight. And he that led me by the hand, said to me, *So it is, when the blind lead the blind, both fall into perdition. But be thou careful, and shake not, we will get over safe enough.* Whilst he was setting his foot on the beam, I pull'd back my hand, but he pull'd me after, & held me fast. And when we were on the midst of the beam, I seeing the stream pass so swiftly underneath, the Earth run round with me, and was ready to fall off. Then my eyes opened, and I perceived, that he which led me by the hand, had two great wings, wherewith he kept us equally ballanced, and could not slide off. But instantly we were over. And it was with me as with one that awakened out of a deep sleep, and was heartily glad, that it was not so as he had dreamed. And I said to my

my Companion, Whither do we now go further? But there was no reply; I expected an answer, but all was silent: Then I pull'd my hand, and nobody held it. I thought, was I then in a dream? And I looked back on the swift stream, and said to my self, This, this is the beam I pass'd over, and this is the stream I was so shie off; I am awake, and not in a dream, Where is then my Companion? There was no answer, all silence. Then went I straight forward, and came directly to the Castle, which I had seen on the other side of the water. I stood and admired at its great lustre, and at the fair Fabrick: I looked after the Gate, and went round about, but could not find it. Then I grew sad, and sat under a Tree, and still cast up my eyes to the fair Castle, till I unawares fell into a sleep. And me thought, I saw an old man look out of a Window, which beckned to me with his finger, *his*

rose and came nearer : Then he let
down a Rope, which I laid hold on,
and he drew me up in a moment :
Then I awakened, and said, This was
a dream. I arose and would go, and
behold I stood in the midst of the
Castle, in the Court of it. For as I
saw now, the Castle was built round,
and in the midst thereof there was a
fair Court, in its center or middle-
point there stood a deep Well, costly
adorned with all manner of fair fi-
gures and statues.

In the middle of the Well there
stood the image of the Sun, like un-
to bright glittering Gold, when its
melted, but in the midst it was blood-
red, and therein it stood: *Perfectio*,
and a cypher by it.

Beneath about the edge of the
Well there stood the *Statue of Mercuri-
us*, (such was the inscription) paint-
ed of a glittering red, and had a yel-
low Cane in his hand ; On it stood
written with silver Letters: *Electrum*

immaturum, and on the other side
Agens Naturæ; and above: *Drachma*
duæ, in the middle: *Drachma*

Next to this stood the *Scutum* of Sa-
 turn, painted black, and had in his
 hand a grey glittering ball, on
 which stood: *Coagulum feruida*, and
 underneath: *iv*, and *xij*.

Next followed *Jupiter*, painted
 pale yellow, and had in his hand a
 flaming Cross, on which stood writ-
 ten: *Cæteris venenam*; and in the middle
 stood: *xij*, and *liv*.

Then came *Mars*, painted of a li-
 ver colour, and had a bow in his
 hand, bent, and an arrow laid upon
 it, with this Supercription: *Indigna*
indignibus subsidia, and beneath
 stood: *Nam xiv* and *ij*.

Venus also was present, painted
 green, fair in the highest degree, and
 covered her privy part with her
 hand, over which stood written: *No-*
luite tangere, and on the hand: *Cave*,
ne Chæres, and beneath: *viii*, and *viii*.

Luna smiled, was painted green-
blew, and with her right arm she
reached after the Sun, on which
stood written: *Nondum perfecta, Nam*
II and XIV.

Now when I had viewed these
Statues, I thought, how am I thus
come among the Heathen Gods, it
seems as if I were in a Heathen Kings
House! Yet I set down their inscrip-
tions in my Table-book, and stepped
nearer unto it, and would also my
self look into the Well; but as soon
as I leaned over it, and looked into it,
an invisible something more my face, that
upon a sudden I lost both sight and
hearing. I suddenly slept back a-
gain, and stood long before I could
fetch breath: my eyes run over, and
I was tickled in my nostrils. When
I came to myself again, methought
I had seen flames of fire beneath in
the Well, and had a good mind to
look in again, that I might learn the
very truth of it; I thought, How
shall

shall I go about it? I wil keep in my
 breath, and use Spectacles to save
 my eyes. Being thus cautiously arm-
 ed, I stepped thither again, and
 would look into it; but behold, there
 arose a fume out of the depth of the
 Well, which fill'd all the Castle-
 Court, in manner of a stinking mist,
 insomuch that I could not see at all;
 onely above on the brim about the
 Well, it stood written: *FONS IG-
 NIS SINE QUO NON*. But the
 myst which came up out of the Well,
 was so great, thick and strong, that I
 was forced to be gone: I run up and
 down in the Castle from door to
 door, and knockt, to see whether one
 or other would open to let me in,
 for I was almost choaked. Then one
 door opened, when I run by, and I
 was pull'd in suddenly, and presente-
 ly it was locked again; it was a black
 fellow in Linnen breeches, without
 a doublet, he sweated all his face o-
 ver, and he said to me, *Sit down, &
 drink*

drink to thee; for he had a pot of beer
 in his hand: I said, Much good may
 it do you. He said, but how com'st
 thou hither? Who hath let thee in?
 I answered and said, I do not know
 it my self: I wish I were out again.
 He answered and said, Pray do not
 grieve because the fume hath whipped thee a
 little; dost thou not see how I look? And I
 said, Are ye a coal-burner? He an-
 swered me and said: Yes, thou hast hit
 it, I am a Coal-burner; for in my time I
 have consumed well nigh hundred Loads of
 Coales; and smiled, I thought indeed (said
 I) that ye could not look so like a Smith
 for nothing. But what kind of mad Well
 is that which ye have in the Court? He
 answered me and said, The Well is not
 mad, but it is a Well of Life unto those
 which stand by it; and he that draweth one
 of it, and drinketh, he is healed thereby,
 though he had the French disease. But
 I answered to him, and said, Ye call it
 a Well of death, for it cost me almost my life,
 when I would but once look into it. He

answered me and said, My Son, too much is nought: The Well is good, and without this Well we cannot make fire, but only we know how to deal carefully with it. I said, How must one do it? For when I came a little near to it, it beat into my face, that I could neither smell nor see, and I thought no other but that I must build up my Ghost in the very place. He answered me and said, We have a silken rope, wherewith we let down the bucket, and thus we draw and pull it up again. We do not come so near unto it; but we stand off a little way. How can ye then (said I) stand so long in the Court, by reason of the strong mystic fume? He answered and said, That's no matter, as soon as the Sun is high, and shines clear, then the myst falls. Thou art come to it a little too soon. Why (said I) do ye use a silken rope, and not rather an Iron chain? but he answered: no, Iron can resist the water; for its nature and quality is wonderful; all Metals melt in it, as Butter melts in warm water. We could never fa-

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them its depth, and its strength and virtue
 is every morning new; it keeps constantly
 in one vigor, and all poyson digested there-
 in, turns instantly into a wholesome Me-
 dicament. J said, Then I pray you im-
 part some of it unto me. Very willingly,
 saith he, and gave me a whole bot-
 tle full, and told me withall, how I
 should use it. And many other
 things he told me of this Well, and
 of this Castle; but J took my leave
 of him, and he brought me into a
 deep Cellar, there was a subterrane-
 an secret way, which was paved with
 all sort of precious stones, with Car-
 buncles, Diamonds and Saphiri,
 Smaragds, Rubies and Topaz, which
 cast such a lustre, whereby this Sub-
 terranean passage was bright & light.
 And J saw that it was above, and at
 both sides full of fair pieces of Gold
 Oar, Mineral Cinober, and Silver Oar,
 Oar of Lead, Pewter, Loath and iron-
 stone, betwixt there hung here and
 there yellow ice-sickles. J beheld all
 with

with admiration, and thought, this is indeed a rich Myne, or Metalline Rock; such another Myne-work may happily not be in the World. And at last, we went thorough a long passage, till we came to a door; there he knocks, and gave the word, which I understood not; and the door went open: There I espied through a little hole, the day-light afar off, but when we came to it, it was of that bigness that one could creep through it; but there lay a great stone before it, which he knew to remove so nimbly, that I could not perceive how he did it; then I crept out with my bottle, and unhappily I gave it a knock at the stone, and it broke: I called back, Oh good Sir, the Bottle is broken, and intended to turn about, but lo, he put the stone before it as nimbly as he had removed it, and for my life I could not rowl it away; I call'd, but he would not hear, for he was gone.

And

And now as I went a little farther,
I passed through a fair large field, to
a great High-way, where many Wa-
gons laden with Coales and Glasses
were drawn before me, I followed
them, and came into a great City,
which lay betwixt two Mountains,
on a fair plain, and was called *Sas-*
flers-thal.

There was an University full of
Students, and there were neither
Doctors nor Professors, but every
one was of himself to learn what he
would know, without a Master. And
this University was called *Antadoxia*,
and over the Gate it stood writtens
In sudore vultus tui.

And just in the Entry, at the right
hand, there lay about a hundred
Load of Coales; at the left hand I
saw many broken Pots and Pans,
Crucibles, Retorts, Glasses & Stacks,
on a heap as great as a Hill; I thought,
I have seen ere now among Myne-
Works, such a heap of Stacks, and
said,

said, Surely here must be some melting-house or other: And just as I entered, I saw a Boy with a Lap full of broken Pans and Glasses passing on, who looked like a young Blacksmith: I asked him, What is here to do? But he grinn'd with his teeth like a Negro, and smiling, said, Come in hither, and thou shalt see it: I went in, and behold there stood so many Furnaces, and the like stuff, that I could not tell them; they blowed, they melted, they reverberated, they distilled out of bodies, great and small, out of Sand, in Balneo; they forced out of Retorts into large Receivers; they set things in digestion; one poured coals into the *Piger Hemricus*, another stood lurking; I saw dissolving, filtering, fixing, coagulating, calcining, volatizing, subliming, granulating, as many charms, so many divers works, and who could tell them all. I stept to one, whom I thought to be the chief Journeyman,

man, who just then took out a Retort; and I said to him: God save you, what are ye a doing? He looked on me with a squint eye, and said, Thou seest what we do, thou needst not ask, and so he broke the Retort in two, and took out the *Caput mortuum*: And another was taking a Crucible out of the fire, and when it grew cold, he broke it in pieces. A third struck at a boy with a stick, and hit a great Receiver, which flew in a hundred pieces. Then I answered and said: Now I see indeed, what ye are doing, ye break Crucibles and Glasses, and besides burn an abundance of coales. One among them answered me, and said: This we can do best, and never miss, though we hit nothing else. Then there came one behind me and pull'd me by the sleeve, and sayd: *allons Monsieur, aydes moy à Souffler*, and so reached to me a pair of bellows. By and by another call'd to me, pray good fellow, hold

hold this Glass a little, until I empty
 this reaceaver. Another said to me,
 Who are you? Come, fling a hand-
 ful or two of coals into the Furnace.
 To be short, in a little time my half
 shirt was as black as a Smiths boy,
 and I looked as black as they. How-
 ever I liked the foolish Work well
 enough, so that I carried by it above
 twenty years, then I returned home.

My Fathers Name was *Autogenes*,
 and my Mothers Name was *Hethia*;
 but he dyed a little before I came,
 and my mother followed another
 man, and went away with him; my
 eldest Sister was yet alive, but she
 knew me not. I told her, who I was;
 then she leapt for joy, and said, O
 my Brother *Chrysogenes*, art thou he?
 Our Fathers Corps is embalmed to
 keep it from putrifying, that thou
 should'st see it: come hither, and see
 where he lieth, for thou shalt find
 there thine inheritance. I said, Yea
 Sister,

Sister, I am no ignorantus also, I have not spent my time idly among strangers in forreign parts; J can fix *Mercury*, I have many brave Albations, which hold the rest. J can make fixed *Luna*: I can do more yet, J can make Gold; but take heed, that you do not tell it others, else it wil cost me my life.

And we went together into the Vault where he lay; and my Sister said to me. My Brother, J wil declare unto thee all the Treasures of our Father, which he hath left unto us, and said to me: *Argentis*, abide by thy Brother. Now therefore promise first unto me, That thou wilt not forsake nor leave me all the dayes of thy life. And I made promise to her. Then she took up my Fathers Winding-sheet, and uncovered the middle part of his Corps; there his stomach lay naked, and this Epitaph was written upon it:

AUTOGENES. PALINGENIUS.
 FILIO. MEO. CHRYSOGENI.
 SACRUM.
 IN. HOC. SCRINIO. RELINQUO.

TIBI. REGENERATIONIS. ANALO-
 GON. NAM. POST. MULTAS.
 AMBAGES. ET. VANOS.
 LABORES.

TANDIE ME.
 REDIBIS. AD. ME.
 ET. QUOD. QUÆRIS. INVENIES.

Argenis said: Here, here we have
 it: She drew out a knife, and said,
 Here *Chrysagenus*, out up, and let's see
 what is in it. And when I put the
 knife to it, and would anatomize
 the *Nomach*, something stirr'd in it
 like a child in the womb. However, I
 made an incision, and a hole in it,
 but presently it hissed, and a strong
 smoke came out. But when I made
 the hole of the stomach somewhat
 wider,

wider, we perceived that it was full of Vermin, and among them we saw a very nest of Lizards, all of them were as yellow as Brimstone, and look'd hard upon us. We were amazed, and said to one another, it is very well analogized; He is full of stink and worms, and we were ready to run away. Instantly the Lizards went assunder, and came out of the hole, the one run this way, the other that way. There in that place where the Lizards lay in the stomach, we perceived a white Serpent which had a golden Crown upon her head and a gilded Cross on her forehead and was to look on, as fine silver on the Test; when it glitters like the fair Evening-star, when it riseth, so bright and glittering it looked. We indeed could no sooner spie it, because the Lizards lay or sate upon her, like a Hen that sits upon her Eggs. (And when I espied the golden Crown, then I remembered the Serpents

pents Crown, of which there is so much talk, and would fain have had it. The Serpent began to stretch herself, and would be gone also. But I took courage, and knew not how, as when one goeth in the dark, and it seemeth to him, as if he saw a spirit, and falls upon it, when he should rather give way: so I also fell on, and fled not from the Serpent, but caught her just by the Crown, and pull'd her out. Indeed she struggled a little, but as soon as she felt the fresh air, she yeilded up her Ghost, and dyed. I said to my Sister: *Argemir*, What strange Treasures are these? if thou hadst no other thing to discover unto me, I had sved my oath that you took of me. The Serpent's Crown may perchance be worth something, if one knew how to use it: but as touching the Serpent, I have heard ere now, that the powder of Serpents is good against poison, but how is it made? *Argemir* answered

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and said, My dear brother, I know not what to say to it. This I know well, and have often with my ears heard, that our Father used to say at the Table. O would to God, that *Chryfogenes* came home before I dye. For I fear, that he wil spend his time idly where he is, he is my Son, and I am his Father. He must learn to know me, and have of me that, which he looks for. Yet tell him, *Argenis*, if I do not live at his return, that he shall seek in me, and in my Entrails, there he shall find his portion, and the Treasure sought by many, and found by few. Now *Chryfogenes*, though thy self seest, that I thought no other but that we should find some singular thing here. Therefore I pray thee, blame me not, I wil willingly acquit thee of the Oath. Now whilest we stood thus amazed, the Maid-servant came running, and said: Mistriss, it is time, the Oven is hot, and the dow is ready to be set in. *Argenis* had just then

the dead Serpent in her hand, and so in haſt went to the Baking-troff very thoughtful, and put her hands into the dow to make the bread, but forgot the dead Serpent in her hand, and ſo thruſt it among the dow. I ſtood aſar off, and call'd; Siſter, what doſt thou? But it was too late. We ſearched all the Dow to find the Serpent again, but could not. The Dow began to ſwel, and came almoſt over the troff. Then they muſt to kneeding, breaking, and working of the Dow. The Loaves were made and ſet in, and the Oven cloſed, as is uſual.

In the mean time we went again to the Vault, where the Corps of our deceaſed Father did lye, intending to make farther ſearch. When we came thither without a Candle light (for we were perplext) we found his Corps no more; we groaped in the dark after it, but found it not. And whilſt we were perplext at it, lo in

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the Vault, it was as light as day; and from that place where he lay, there came a voice out of the earth, saying: What seek ye the living among the dead? O ye fools, and of slow hearts, to understand all whatever the wise have spoken. Have ye not yourselves carryed him away, do ye not know then, where ye layd him? Then fear and trembling seized on us, and wee runn away, and knew not, what to make of it.

The Maid-servant call'd; Mistress where are ye? I am afraid the bread in the Oven burns, wil ye not once look to it? But J believe you have carried too long already. *Argenis* said: Alas! J did not think once of it, and run hastily to the Oven. But as the Maid had said, so it was, the bread was burnt, and turn'd to a black brown bisket, onely fit to be thrown away; and it was flung in the hogs-wash which is given to the Swine. Now at that time there was
a great

a great *Murrain* among the Hogs, of
 which they died as fast as of a plague;
 and we had then above twenty hogs,
 which were all sick. Now when the
 maid served them with that wash,
 they lucking it in, all recovered at
 once. And when we look'd into the
 wash, it was as red as Claret. I said,
 how comes this to pass? Surely the
 burnt bread hath caused this; for
 there is nothing flung in there, but
 what comes from the washing of di-
 shes. I run to the baking Oven, and
 found one crust, which I soaked in
 wine, which made it blood-red. I
 gave of it to one of my neighbours
 to drink, who lay deadly sick, and
 he recovered at that very hour. I
 drank of it, & me thought I was new
 born. *Argenis* also drank of it, and it
 made her shed her white-grey hairs,
 and gold-yellow hairs grew in their
 place, and she found her self in her
 strength, as a maid of twenty years.

Then I thought upon what was

past, and my eyes were opened, that
 I understood all, what we had igno-
 rantly done. Thereupon we gather-
 ed the remaining crumbs out of the
 Oven, and carefully scraped the
 Dow-tub, and kept it safe together.
 I put it all into a Box of ivory, and
 wrote upon it: *REGENERATIONIS*
ANALOGON. And vwhen I baked,
 put a little of it into the Dovy in-
 stead of Leaven, and it lasted me a
 long time. When my good friends
 came to me, I let them drink of it.
 But vwhen it became knowvn, I could
 not be quiet; all those vwhose Hogs
 vvere sick, came running to me; to
 let them have some of it, &c. *Reli-*
qua deficiant, donec sequantur, interim.

Nelly Nickalls Gulls Hunt
Fowler a father after
Gulls a Hunt shot of
London bridge

the old one bank
the old one bank

R. Aq. rosar. fragrantiss.

Borraginis

Buglossa

Pimpinella

Acetosilla aa ℥iij.

Syr. de Cortic. Citri. ℥iij.

acetosit. Citri.

Violar. aa ℥i.

Corallor. ℥ij.

Confect Alkerm. ℥ij.

Spint. mentha

Carni aa ℥ij.

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